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CANADIAN

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Globe and Mail Photo

Orphans who trudged across Europe during the war years fleeing the Germans have found a haven in Canada.

In this issue

RECENT JEWISH IMMIGRATION PROJECTS

by Rabbi Abraham L. Feinberg, Holy Blossom Temple, Toronto, Canada

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CONTENTS

	PAGE
EDITORIAL	1
RECENT JEWISH IMMIGRATION PROJECTS, by Rabbi Abraham L. Feinberg	2
PUBLIC WELFARE DIVISION AND ITS CHAIRMAN	14
HILLIERS DOUKHOBOURS, by Michael Turyk	18
VOLUNTEERS IN COUNCIL PLANNING, by Margaret Walker	21
RESULTS OF COMMUNITY CHEST CAMPAIGNS HELD IN CANADA DURING 1949	22
THE ROMAN CATHOLIC CHURCH AND THE SOCIAL PROBLEM IN QUEBEC, by Murray G. Ballantyne	24
NATIONAL FILM LIBRARY, by D. M. Herron	30
RENTAL PROBLEMS OF 1,000 CANADIAN FAMILIES, by Albert Rose, Ph.D.	32
ACROSS CANADA	36
WHAT THE COUNCIL IS DOING	41
ABOUT PEOPLE	43
BOOK REVIEWS	44

WHAT DO WE WANT?

Modern social services protect the individual and his family from hazards and privations he is unable to cope with alone. But isn't this the welfare state?

Well, what is a welfare state? The term is perhaps too nebulous to define; it does, however, bring into focus certain genuine concerns of thoughtful citizens.

In accenting security, are we not in danger of sapping personal initiative and independence? No, not with the modicum of economic security provided by modern social welfare programs. Everybody needs some security as a base from which to operate. Indeed, the word "security" does not properly describe these programs at all. Through removing the paralyzing fear of unemployment, old age and illness, they are actually, in the words of Leonard Mayo, "social incentive" programs which increase the individual's productivity and usefulness to the community.

How about the costs? Can the nation afford them? Admittedly the six or seven hundred millions being spent on welfare services each year in Canada is a large sum of money—but is it really the crushing burden it might first appear? It comprises less than 5 per cent of the country's total production, and much of it, perhaps 75 percent, is not a drain on our resources, but is rather a transfer of money—the young to the old, the employed to the unemployed, the well to the sick. During wartime, half our national production was used for military purposes, yet many of us enjoyed a standard of living higher than ever before.

The real question is what do we want? More cars and cosmetics, movies and television; or are we willing, if necessary, to forego some of these extras until we have provided a minimum standard of health and welfare for the whole Canadian people?

In 1949, Canada spent \$941,000,000 for tobacco and alcohol—almost half again our welfare bill.

Do we want items of this sort more than, say, milk for undernourished children, adequate educational opportunities for youth, decent housing and medical care?

Recent Jewish Immigration Projects

By RABBI ABRAHAM L. FEINBERG,
Holy Blossom Temple, Toronto, Ontario

THE Jewish community of Canada has always manifested keen interest in the extent, quality and absorption of the immigrant-stream to this country. Augmenting the normal concern of Canadians with a problem so vital to the nation's future development, Jewry has a further stake. Its cultural, religious and communal viability in an ethnically-pluralistic society is enhanced by, and may even require, the increment of fresh reserves from the European centres of Jewish life (now almost entirely extinguished).

Reminder of concentration camp days in Germany is the number on the arm of this Greek girl.

Globe and Mail Photo



The emotional urge to "bring over" one's kinsmen, that they might share the political and economic freedom of Canada, is especially intense among Jewish-Canadians, as a result of strong family traditions and appreciative response to the "Canadian way".

In recent years, normal and natural solicitude was enormously sharpened by the desperate emergency of Hitlerism, which, from its rise to absolute power over Germany in 1933, until its final defeat in total war, steadily ground the Jewish populace of Europe to destruction; six million Jews, as calculated and charged by the Nuremberg War Crimes Court—two-fifths of world Jewry—perished through deliberate and scientific genocide.

The grimness and horror of that unparalleled statistic must be reckoned with in any account and evaluation of Jewish immigrant-projects to Canada. Further highlighted by the heart-breaking indifference of the world, which satisfied itself with refugee conferences and legalism while the crematoria crackled, the human (or inhuman) element becomes inexpugnable. The newcomers, their Jewish hosts who had preceded them to these shores, and the Canadian government itself—joined in a triple partnership of succor—

were also united by their awareness, on different levels, of the "shadow of death". Psychological conditioning under the impact of a tragedy without precedent, could not be avoided. In the welfare agencies' reports on the Jewish orphan movements, for example, unfamiliar overtones of deep feeling, however "unprofessional", intruded into the recital of case and number. The immigration-projects combined organization and emotion, mechanism and motive, to a unique degree.

Early Work of C.J.C.

Canadian Jewish Congress (C.J.C.), from its origin in 1919, chose the nurture of Jewish Immigration to Canada as a major objective. By 1938, it had assisted in the settlement of Jewish refugees on farms, particularly in Ontario and Western Canada, through a semi-autonomous refugee committee. In 1939 this body was expanded for collection and distribution of funds, and for relief and rescue, under the name United Jewish Relief & War Agencies (U.J.R.). It helped bring over and re-settle three shiploads of Jewish refugees caught during the war in Spain, Portugal and Tangiers, 1000 interned in Britain after Dunkirk and transferred to Canadian camps, and 80 Rabbis and students stranded in the Far East.

In 1942 Congress was authorized by the government to bring into Canada 1000 Jewish war-orphans assembled in France, but the war halted their departure from the continent. After the war, which

finally paralyzed this Committee, the U.J.R. became an independent arm of Congress, and assumed operational responsibility for all refugee movements, through voluntary committees in direct contact with refugees and through community agencies to whom parts of the re-settlement task would be allocated. The Jewish Immigrant Aid Society (J.I.A.S.), a national voluntary agency for 30 years, has also participated actively in the work under an agreement for collaboration with Congress.

In May, 1947, an Order-in-Council was issued by the Canadian Government which, at the request of Congress, renewed the authority of 1942 to transport and settle 1000 Jewish orphans. Plans were made to locate, screen and bring out children up to 18 years of age, subject to "guarantees regarding reception, placement and public-charge liability". This invitation opened a dramatic and fruitful chapter in the records of Canadian settlement.

"Unequivocal and unconditional" responsibility, for five years after the orphans' arrival, was accepted by Congress. The governmental authorities further stipulated, however, that the children must be placed under the care of recognized child-care agencies. (At no time had Congress intended to supply, or engage in, a full-scale social-welfare operation; that is, not within its established function or scope).

Regional Coordinating Committees were set up in Montreal, Toronto and Winnipeg, consisting of representatives from volunteer

groups, social agencies, and professional and lay workers in Congress and Jewish Immigrant Aid Society. Under the policy-shaping supervision of a specially-created central coordinating committee, which included both C.J.C. and J.I.A.S., they undertook to carry out all functions connected with the arrival of the youthful immigrants. At the end of April, 1948, some 1,010 youths had been distributed to the three above centres in a ratio of 40 - 40 - 20 respectively. There the Jewish family and child care agencies relayed a limited number to the smaller towns under local Childrens' Aid Societies, with the aid of Congress members or other voluntary Jewish groups.

Selection Teams

Only a three-month period elapsed between the promulgation of the various orders-in-council and the coming of the first orphans in the Refugee Youth Project. During that brief time, and impeded by a tangle of technical red tape, attempts were made to facilitate the removal of the youngsters from European camps and relocation centres, by a selection-team composed of a Congress representative and a Canadian social worker.

Also, in 1947, the Dominion launched a series of D.P. immigration-projects designed to mitigate the dearth of labour and industrial man-power. Separate from the general "trade scheme plan" of the government, which supplied D.P.'s for lumber-camps, mines, farms, railroads, etc., the Clothing Manufacturers Council

and the Fur Association set down plans for the admission of 2316 D.P. tailors and 500 furriers; later several hundred milliners were added. (Both the industries and labour unions, jointly, had petitioned federal officials on the need for skilled labour in those fields).

After the orders-in-council, an Overseas Garment Workers Commission and an Overseas Fur Workers Commission, composed of Canadian Jewish employer and labour-union representatives, with the continuous help of Congress, interviewed and screened applicants in the D.P. and relocation-camps of Germany and Austria, testing their skill in the respective industries, and informing them about the conditions. The terms of agreement, entered into by Canadian firms and prospective immigrants, provided for a mutual guarantee of ten months work under prevailing rates, etc. Officers of the Labour Department further processed the documents—all in cooperation with the International Refugee Organization and the occupying forces. Whenever possible, contact had been made with friend and kin in Canada. (The same procedures were applied subsequently to the milliners' project).

Since, in accordance with the non-sectarian character of the movement, no more than 50% of the accepted immigrants could be chosen from one religious denomination, the various Commissions, although entirely Jewish in personnel, and at considerable personal sacrifice, examined applicants of all faiths. (Thus predominantly-

Jewish industries provided the impetus and machinery for the immigration to Canada of many non Jews). In fact, they confronted with notable self-dedication the harrowing dilemma of choosing the fortunate ones for "deliverance" from the prisons of despair and frustration into which the allegedly-liberated "graduates" of concentration-camp and forced-labour were herded during those terrible months following the military war. The necessity of conscientiously inspecting vocational qualifications, and the presence of women and children (since not only single men, but married, were eligible), vastly complicated their task.

Instruction Aboard Ship

The Provisional Committee of the International Refugee Organization defrayed the cost of transport from the D.P. camp to the Canadian port of landing. Congress engaged a teacher as orientation instructor in transit camps and *en route*, and as escort and transport-leader for larger groups crossing the Atlantic. Whenever time permitted, he gave lectures at the Children's Assembly Centre in Priem, near Munich, utilizing printed materials and visual aids. Again, at Halifax, Congress met the boat and financed further travel to the point of settlement (originally as a loan to be repaid from wages). It also made funds available for emergency health, welfare and housing needs, although the D.P. tailors, furriers and milliners are entitled to union membership, Workmen's Compensation, unemployment-insurance

and group health-insurance benefits.

For some months after their arrival, their social welfare problems were dealt with through the *ad hoc* machinery fashioned by the Congress and the Jewish Immigrant Society. Afterwards the Jewish family-welfare agencies assumed the obligation, acting on behalf of, and reimbursed by, Congress. And always, throughout the entire process, in every community, consecrated lay individuals gave themselves without reserve to the care and comfort of the immigrants, and helped shape policy.

Refugee Youth Project (Orphans)

With the first orphan arrivals in September—October, 1947, a tri-partite pattern of responsibility was formulated, with duties assigned as follows: (1) over-all reception and case-work, to the Jewish Family and Child Service in Toronto, the Family Welfare Department of the Baron de Hirsch Institute in Montreal, and the United Hebrew Social Service Agency in Winnipeg; (2) job testing and counselling, to the Jewish Vocational Service; (3) group contacts, recreation and leisure-time activities, to the Young Men's Hebrew Association (Y.M.H.A.), supplemented with an educational program, chiefly citizenship and English classes, initiated by the Council of Jewish Women.

Medical examination and indicated treatment were provided by local Jewish hospitals (such as Toronto's Mt. Sinai) and by

Jewish physicians and dentists, on a generous basis; they directed serious symptoms of physical, emotional or behaviour derangement to the facilities available in Montreal or Toronto. Thus the orphans, and later the trade movements, activated the total welfare resources of the Jewish community.

Originally, home placement, with prospective adoption, was contemplated as the technique of absorbing these youngsters. The age-level, however, obviously precluded such a plan. Since Jewish infants rarely survived in Hitler Europe, a large portion of the tiny remnant who did, miraculously, emerge alive, were in their late teens. Furthermore, some of these had, almost at birth, been thrust "on their own", in a venomously hostile environment, and found it either impossible to fit into a family group at once, or intolerable to substitute other persons, however well-intentioned, for their own parents or siblings, whom they revered with compensatory adoration. The revised plan called for reception-centres in Montreal, Toronto and Winnipeg, where guidance and integration could be essayed on an individual basis.

The reception-centres, of course, were scenes of enthusiastic fan-fare and bustling, almost over-sollicitous, attention, particularly in the early stages. (The Halifax Jewish community frequently gave hospitality to sizeable groups during Jewish festival periods or week-ends, even outfitting them with

clothes). As the contingents of fresh arrivals became numerous, the drama of redemption cloyed. Undoubtedly, complaints by comparative late-comers at the routine nature of their welcome and at shrinking opportunities for the better jobs and homes were traceable to the inevitable blunting of emotional response. Furthermore the hum-drum existence of a furnished room, a menial job and a relief budget produced ennui, let-down and disillusionment after the excitement of years in hiding and the imagined glamour of "return".

Problems of Adjustment

The home-finding problem was rendered abnormally acute by the current housing shortage and, in some instances, by impossibility of adjustment on the part of orphans to the milieu and requirements of their foster-parents. The insufficiency of trained social-worker supply, and the reluctance of free (therefore economically superior) homes to submit to their control, left the guest-host relationship often without impersonal and competent guidance; the resulting emotional tensions, inherent already in the wide differential of experience between native and new-comer occasionally bred introverted resentment on one side, and the self-righteous charge of ingratitude on the other.

At one point, Toronto had accepted 247 orphans, and other Ontario communities 55. Fifty of the new Torontonians lived in free foster homes as erstwhile members of families, 151 in pay foster or

boarding homes, and some waited in the reception-centre for suitable placement. All attended school, either by day or night, and 70 were self-supporting.

They ranged in age from 9 to 20; usually spoke three languages; had been drawn from D.P.-camps and child institutions in Germany, France, Belgium, Greece and Czechoslovakia; were nationals of 12 European countries; had in the majority been left without any living relatives and many had witnessed the murder of their parents. Their memories—ghetto strangulation, long concealment in forests or under-ground basements, successive flight from one Christian family to another, fourteen-hours-

a-day of slave labour, unrelieved starvation and nakedness—above all, an adult world of cumulative savagery—were not conducive to gentleness or trust.

Yet actual psychic break-down occurred in only 5 cases out of 1085 probed by a staff psychiatrist, and one of them has already recovered. After psychological and vocational testing and case-worker consultation, school or work plans, or both, were evolved for each child, and a few seemed worthy of college.

Surely, however, these youngsters were more beset by strain and stress than the average adolescent! They seemed suspicious, sometimes over-aggressive, and often made exorbitant demands. The survival-

Six orphan lads enjoy their first soccer game in Canada.

Globe and Mail Photo



of-the-fittest doctrine which apparently had determined their preservation from Hitler carried over into a world less tolerant of its more brutal manifestations. (In a Y.M.H.A. shower-room, for example, it led to callous elbowing ahead of the line). "Orphans of the storm", security had never bred self-discipline and a sense of personal individualism. Their thirst for affection and an atmosphere of mutual faith was pathetic—but not less so than the tyrannical toughness with which circumstances had armoured them.

Challenge of Rehabilitation

The careful cultivation of a renewed trust in human relationships could alone foster the security which would enable them to grapple sanely with realities. All needed a relaxed rest-period of dependency. Case-workers found themselves aching to "make up" to them the losses they had suffered (although nothing could achieve that!). Time consuming, patient, psychological "nursing", with discernment and expertness, was channelled into the challenge of rehabilitation; the Jewish Family and Child Service in Toronto sacrificed some of its other services to give the orphans priority. Yet it was clear that prolongation of dependent status and postponement of the grip with facts would stifle the dormant capacity for self-direction.

It is estimated that 70 percent of the orphans have attained satisfactory integration, although psychiatric care for the mildly-disturbed has not always been

available. Some still require financial aid, and many have perforce accepted jobs that offer little ego-gratification or chance for advancement, due to deficient technical training and to a depressed labour market. Personal difficulties are referred to the case-work or counselling services, now geared to practical requirements and ending with the youngster's attainment of "independent" status. Non-professional participation, by devoted men and women at every stage, continues.

In the recreational area, improvement can be expected to match the increase of facilities. In Toronto a Hebrew Youth Club ministers to the ideological, social and cultural needs of a large, loosely-knit, articulate membership. By publishing a monthly periodical, sponsoring dances and concerts, even providing entertainment for the Jewish community, (through a self-conducted choir, as an example) it has greatly fortified prestige and self-respect. (The yearning for status may lead to pathetic imitations, such as the teen-age wearing of "strides"). The Y.M.H.A. is tempting the Youth Club and its own normal clientele to share more fully in one unified program. (Montreal's New Canadian Club was broken down into smaller units to function with the Y.M.H.A.)

Night Classes Helpful

It is pertinent to observe that in Montreal the total educational burden was borne by Jewry, in the absence of Provincial facilities, whereas Toronto received invaluable

able aid from the night classes of the Board of Education. For two years Montreal maintained a night school comprising eleven classes under competent instructors. After the necessity for a separate school disappeared, the remaining students were enrolled in the classes sustained by the Jewish Immigrant Aid Society. In every segment of a Canadian youth's preparation for life, the orphans are being helped to help themselves become constructive citizens—despite the inherent hardships.

The Workers Projects

The magnitude of the task undertaken by Congress, Jewish Immigrant Aid Society and devoted individuals in the workers migration could not have been foreseen, because of the unpredictable quantity and chronology of the movements themselves. D.P. immigration did not derive from an over-all legislative act which determined its dimensions. It grew as a series of special labour projects sponsored in varying proportions by government industry and voluntary groups. The desperate nature of the need for rescue—even after “liberation”—swung the thought and energies of Congress around one central purpose: to get out the maximum number as soon as possible. When, therefore, the Dominion issued orders-in-council, at dates that could not be definitely anticipated, Congress was driven by inner compulsion to offer, and even improvise, the instruments of implementation, insofar as government would utilize them—whatever the paucity of time or

resources immediately to hand. Even after the receipt of permits, Congress was unable to reckon with accuracy how many immigrants would be eligible, or the tempo of their processing and transportation.

Administrative hardships arose, inevitably, despite comprehensive advanced planning on the national level between Congress, through its United Jewish Relief organization, and the Jewish Immigrant Aid Society. The first tailors arrived in December 1947, the furriers in February 1948. Eighty-five percent of the workers movement was channelled to Montreal and Toronto, 15 percent to Winnipeg. As the growing volume increased pressure, emergency measures had to be devised by local coordinating committees.

The reception routine—meals, clothing, cash-allowance, a month's rent, job placement—was swift and efficient, a product of collaboration by J.I.A.S., the employers associations and unions, under Congress co-ordination, and extremely responsive laymen. Shelter became the bugbear. In Toronto, all available accommodations—the J.I.A.S. House, the gymnasium of the Council of Jewish Women, a few rooms in the Jewish Old Folks Home, Folks Farein and Y.M.H.A.—were requisitioned at once. A crisis developed of such urgency that Holy Blossom Temple offered its auditorium as a dormitory, despite the geographical inconvenience. (The congestion was relieved by prompt recourse to other quarters).



Globe and Mail Photo

Choir of Hebrew Youth Club (Orphan Group) in Toronto.

A specially-designed housing committee entered the real-estate business; it purchased 25 houses, rented three and obtained rentals for 97 families in furnished accommodations. (As of today, the committee has agreed to sell 12 of the bought houses to their respective refugee tenants, subject to certain stipulations and financial arrangements, as part of a general strategy for strengthening independence and weakening the strains generated by over-crowding). These new Canadians thus are already sharing the Dominion's major head ache! Herculean endeavours have not yet solved the problem to the extent envisaged by the Jewish community.

Employment Adjustments

Work-adjustments did not come easily. Machine-production techniques on the Canadian scale were virtually unknown in Europe. Unfamiliarity with complicated mechanisms often retarded the immigrants' role on the assembly-line, and earned them the resentment of "native" fellow-operators, whose wage-bonus was geared to amount of production, and who in some cases did not comprehend the tension and in-transition load carried by the bewildered and insecure "green-horns". In Toronto, payroll deductions for inland transport and settlement were later abandoned in favour of voluntary remittances.

The immigrant workers, on the

other hand, suffered the same psychological and emotional handicaps as the orphans, especially those fixations emanating from previous conditioning under Hitler. In addition, they reacted, first with shocked disappointment, and then with honest and unabashed imitativeness, to the dog-eat-dog materialism and "money-worship" (as one described it) of the dominant forces in Canadian society; if anything, they deemed themselves equipped, by the stark survival-techniques of Dachau or Bergen-Belsen, to "improve" on the formula for "success".

Furthermore, many frankly looked to Canadian Jewry for reciprocal sacrifice, since they themselves had "paid the price" for Jewish existence. Instead, they discovered that they must compete for jobs and dwelling-places on an equal footing! In some newcomers' minds lay a sense of guilt: they had "sold out" by accepting the chance for Canadian settlement instead of waiting for the opportunity to reach the State of Israel and help it in colonization and military defense. (This feeling also disturbed the orphans, particularly those who had been well-indoctrinated with Zionist idealism).

These emotional conflicts and stresses were, of course, to be expected. Considering them, the general "normalcy" and mental health of the new arrivals is remarkable, their resilience and absorptive and recuperative power amazing. Their illnesses are usually psychosomatic in origin, related to the hazards and anxieties of a

world more complex perhaps, if far more kindly, than that whence they had come. The barrier of language is gradually being overcome by sound educational methods and citizenship training.

The recreational and cultural activities are utilized by only a small, though increasing, proportion of newcomers. An explanation may be sought in the difficulties of adaptation, which are most poignant in the realm of social and leisure-time relationships. After all, the human power of empathy, of living the experience of others, is limited—and these limitations must be keenly frustrating to persons ridden by such horrible recollections. Even membership in various old-world communal "societies" cannot bridge the gap; the sundry survivors of a European village are close-knit, but the bond between them and their pre-Hitler kinsmen has been severed by a decade of agony. A self-pitying, or bitter, sense of rejection, perhaps given momentum by the past, threatens the profound longing to "belong", again, to a stable community and share fully in its life. Consequently, they tend to nourish themselves on the familiarity of their own colleagues.

"Escaped Remnant"

One Toronto group of the new immigrants called, in Hebrew, "Shearith Hapleitah" (Escaped Remnant), numbers 425, of whom 200 are active. This composite group, apparently, was recruited from orphans and workers, for the most part individuals who "withdrew" from the existing "societies"

because of cultural differences. (The newcomers, on the whole, are more seriously intellectual, and nearer to the European-Jewish tradition of thorough culture, than those who preceded them to Canada.)...

Congress, realizing the need for recreation, undertook a supervisory and subsidizing role, selected the Young Men's Hebrew Association as the competent agency, engaged a counsellor, and procured the induction, as a body, of "Escaped Remnant" into the "Y" under a "scholarship" arrangement. Although the "Y" limps under inadequacy of space, equipment and funds, and under resentments, (bred chiefly by the lingering, but attenuated and fading, camp-philosophy of "survival of the fittest"), it is gradually moulding this vigorous, resourceful and aggressive group into a structure of common interests.

Certain aspects of their former *mores* have been transferred to Canada, notably the "promenade" pattern, as demonstrated by grouping on College St. in Toronto on Saturday afternoons or Sundays. Yet the "Escaped Remnant", original and dynamic enough to publish its own excellent and widely-commended paper (in Yiddish), and self-consciously dedicated to cultural autonomy, still identifies itself with Congress for advice and aid. Its abler members have begun to contribute to the leadership, and work of the Jewish Immigrant Aid Society and other organizations, and it is on the way to a "giving" status, sponsoring

dances and entertainments, and publishing pleas for aid to Israel and to philanthropies in the contiguous community.

A number of Jews have entered Canada under additional immigration projects—sundry individuals among the Polish soldiers; several score among the lumber-workers, of whom a number were later diverted to other occupations with Congress assistance at the government's request; a few domestic workers, drawn into social and educational programs by the Y.M.H.A. and other community institutions; an occasional nurse; close relatives of Jews resident in

Twins from Belgium who were sheltered in a Roman Catholic monastery after the German invasion.

Globe and Mail Photo



Canada. (Congress has pressed for extension of this category, but service to individually-sponsored immigrants has, by tradition, been conveyed by Jewish Immigrant Aid Society). To date, approximately 1200 orphans and 3500 adult workers, many with families, have entered under the schemes outlined here. Of course, Jews form only a tiny percentage of the entire D.P. movement to Canada.

Immigration Now a Trickle

The D.P.-camps in Germany, Italy and Austria have been practically liquidated, a considerable portion of the Jewish residue will flow to the State of Israel, the so-called Jewish needle-trades in Canada can presumably be said to have completed their first migratory "operation", the joinder of relatives from overseas is largely terminated, and emigration barriers prevent exit from many European countries. The short-term spurt of Jewish immigration at the end of 1947 through '48 and into '49 has tapered off to a slow trickle. In long-range view, it helped maintain the $1\frac{1}{2}$ percent proportion which Canadian Jewry forms in the total Canadian census.

Practical obstacles large and small, remain. In Toronto, the Jewish Immigrant Aid Society, now solely responsible for newcomers during the first month, will refer emotional and financial problems to Jewish Family and Child Service. More day nurseries are

required to permit mothers, in the millinery trade particularly, to supplement income and find more time for education, (which all newcomers eagerly desire). Liberalization of the period-of-residence requirement for citizenship would emancipate stateless immigrants from one source of psychological insecurity, and open the door to the benefits of federal and provincial social security. Perhaps the refugees should now be regarded as wards of the total community; allocations to Jewish case-work agencies would then be increased to absorb the huge services provided them as constitutently an integral part of the agency program.

Three basic facts ought to be emphasized: first, through Congress and its partners, Canadian Jewry has alone provided the funds for the execution of these immigrant projects, which promise to evolve a new blue-print for future re-settlement schemes, without reducing its share in the support of strictly-Canadian social welfare; second, in spite of the undeniable difficulties accompanying such projects, Canadian Jewry would not hesitate to embark on further ventures if afforded the opportunity; third, without the strong spiritual drive which brought into play the energies of many laymen as well as professional social workers, the venture in re-settlement could not have reaped such happy results.

Presenting a C.W.C. Division and its Chairman

PUBLIC WELFARE DIVISION—Burness W. Heise
Deputy Minister of Public Welfare for the Province of Ontario

Two architecture students were comparing notes soon after the opening of the second year of their course. "By the way", one said, "what's become of Heise?"

"Hadn't you heard?" replied the other, "He switched to social work."

"Social work! Leave it to him to go into something nobody ever heard of . . ."

That was in 1924. Today Burness W. Heise is still in social work—but, he, like his profession, has become considerably more "heard of" in the intervening quarter century. As deputy minister of public welfare for Ontario, he supervises the department which spends the \$23,000,000 the provincial government is investing this year on social welfare services.

However, when he started his summer vacation after his first year of architecture, young Burness Heise had no intention of "switching". He found a job as a counsellor at Toronto's Bolton Camp, and there, after the exhausted (and exhausting) youngsters were in bed, he talked with another counsellor who was attending the University of Toronto's School of Social Work, which had not long been established.

"That chap talked me right out of architecture," Heise recalls. It



BURNESS W. HEISE

was a pretty bold step to take too, judging by what my friends thought. In those days social work was either ignored or regarded, somehow, as 'dangerous'."

Next summer Mr. Heise got a job with the Big Brothers Association of Toronto. They liked his earnestness and energy so much that, although he had not completed his course, they put him on the full-time payroll with time off for schooling. The salary: \$1,000 a year.

After graduation, Heise found that although the need was great, there was little acceptance of a young man who wanted to make a career of social work. It was still regarded as essentially a feminine field, like nursing. His requirements were modest, but he needed a job which supplied approximately a living wage, on account of Francesca, a lovely young lady he had

met in his classes, and whom he had every intention of marrying.

This was finally made possible because one enlightened United States community did not believe that child welfare was "women's work". In 1926 the Buffalo and Erie County Children's Aid Society was about to launch a new idea—the appointment of a highly trained and qualified man to the foster care department to supervise problem boys. After a wide search for the suitable person to fill the job, the society chose Burness Heise.

This country very nearly lost, then and there, a key social worker. Under Mr. Heise's direction the "Buffalo experiment" was an outstanding success. The procedure established by that agency has gradually spread throughout the United States and Canada. Mr. Heise's roots and influence in Buffalo also spread. He was appointed to membership of the Health Group of the Buffalo Council of Social Agencies. He became vice president and chairman of the membership committee of the American Association of Social Workers Buffalo Chapter.

Fortunately for the cause of social work in Ontario, the city of Hamilton decided in 1930 to establish scientific standards in the operation of its children's aid society. Mr. Heise could not resist a challenge to pioneer—especially when it involved returning to Canada—and he accepted Hamilton's offer of the managing directorship.

Once again, the scope of his influence soon broadened. A year after his arrival in Hamilton he

was appointed to the executive committee of the Hamilton Council of Social Agencies. In 1934, the Ontario Department of Public Welfare was looking for a man to supervise all its children's aid work, and Mr. Heise was made field supervisor, and a year later provincial superintendent of the Children's Aid Branch.

For the next five years, he worked on coordination of legislation and practice in children's aid work. The legislation was sound, and so were the intentions of the people who operated the fifty-odd children's aid societies in Ontario. But there were in many cases wide gaps between intention and execution. By 1940 the efficiency of the system was at an all-time peak, and child welfare was operating smoothly which was fortunate, since Mr. Heise was called upon to do his biggest job yet.

When bombs began to fall on Britain, the British Government and the federal and provincial governments of Canada worked out the "war guest" scheme. Mr. Heise's assignment was simply this: "Find suitable homes for up to 15,000 children."

With the help of the children's aid societies, he did, although the maximum number of children was never reached. In effect, Mr. Heise was a "guardian and godfather" to these bewildered youngsters suddenly set down in a strange land, usually without their parents. In addition, he was provincial representative on the local advisory committees of the Dependents Board of Trustees in Ontario,

dealing with dependents' allowances. He was also vice chairman of the provincial advisory Committee for Wartime Day Nurseries, which became an important factor in Canada's war effort. Early in the war, too, he renewed his connection with the University of Toronto School of Social Work, as a member of its Council.

In the midst of all these activities, he was promoted to the highest non-political social work post in Ontario—Deputy Minister of Welfare. As such, his duties now involve administration of a department which provides old age pensions to 82,131 persons; 2,213 pensions to the blind; and 22,396 mothers' allowances.

In addition, the department administers the provincial participation in such cooperative services as unemployment relief and child welfare (in itself a full-time job involving 54 children's aid societies, over 200 day nurseries, the Children's Protection Act, the Unmarried Parents Act, and the Adoption Act).

Mr. Heise's own modest appraisal of his role is "to implement the policy determined by the government to meet the growing public consciousness of the need for public welfare services". But apparently the powers-that-be consider that Mr. Heise has contributed a good deal of initiative along with the "implementation". At any rate, he has been honoured with the King George V Silver Jubilee medal, the King George VI Coronation medal, and more rec-

ently, the Order of the British Empire.

Although his work is now on the top administrative level, Mr. Heise has not lost personal contact with the persons for whom social service is designed—people. Although careful not to interfere with individual decisions of his staff and coordinating organizations, he has a way of smoothing the path of justice and mercy when personal appeals reach him.

A distressed couple who had patiently borne a long waiting period for the adoption of a baby, and who expected the child for Christmas, learned two weeks before the holiday that there would be a further delay. They went straight to Mr. Heise, who made no promises but agreed to "look into the matter". He found that the hitch was not serious, and the couple got their baby shortly thereafter. The proud father wrote: "All is forgiven—the baby looks exactly like me."

In private life Mr. Heise is the husband of his School of Social Work classmate, whose social service since 1927 has consisted of looking after the ever-busier social worker she married. They have two daughters, Barbara, nineteen, a nurse in training, and Joan, twenty-one, an honour psychology student.

His hobbies are golf, which he shoots "in the hundreds, I'm sorry to say", and painting.

Mr. Heise is often asked the origin of his unusual first name. "Obviously," he replies, "I am named after the immortal Scottish

poet, Robert Burness." This puzzles all but the most erudite Burns fans, until Mr. Heise explains: "My parents, who lived in Stouffville, Ontario, where I was born, were great admirers of Robert Burness. They always resented the fact that some careless lodge secretary, when the poet became a member, wrote his name 'Burns' in the casual spelling habits of those days, and Burns, quite as casually, accepted the new spelling.

"So, when I was born, they decided to strike a blow for accuracy by giving me the great poet's real name."

The Public Welfare Division of the Canadian Welfare Council which Mr. Heise heads is the newest and one of the most active

groups in the membership. It was started to answer a need felt by many public welfare officials for an organization through which they could discuss mutual administrative and policy problems.

With Bessie Touzel as Executive Secretary, the Division has committees working on public assistance, needs of the aged, residence and settlement, personnel; and a committee of Municipal Officers was set up this winter. The reports of these groups are unique documents and are being widely used as discussion and planning outlines.

F. R. MacKinnon, Halifax; K. O. MacKenzie, Winnipeg; Conrad St-Amant, Montreal; and E. W. Griffith, Victoria, are Vice-Chairmen of the Division.

INSTITUTE FOR WORKERS WITH FAMILIES AND CHILDREN

THE third annual Institute, sponsored by the Family and Children's Agencies in Montreal, January 16, drew an attendance of 140 workers. Acting as General Chairman of the Institute was Elinor Barnstead. The Institute was opened by E. I. Smit, Montreal Children's Aid Society, who spoke on the "Philosophy of Placement". Five seminars were conducted in the morning and afternoon on different aspects of placement of children and what it means to the parent, child and other members of the family. Other subjects discussed were the role of the juvenile group in relation to Child Protection Legislation, the use and abuse of the receiving home, mothers in Montreal, the study of the adolescent and other subjects. Staff members from the different agencies in the child and family agencies took part in the discussion. It closed with an address by Kathleen Jackson, Family Welfare Division, The Canadian Welfare Council, who spoke on the subject, "What 1950 Holds for Children in Families".

IT is nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry; for this delicate little plant . . . stands mainly in need of freedom.

—Albert Einstein, *Saturday Review of Literature*, announcing publication of autobiography *Albert Einstein: Philosopher-Scientist*, publisher, Library of Living Philosophers, Inc., Evanston, Illinois.

Hilliers' Doukhobours

By MICHAEL D. TURYK

This month, as it has for the past few months, a Family Allowance cheque will arrive in the mail for Gabriel Michael Archangel, the First, of the Spiritual Community of Christ, Hilliers, B.C. Gabriel, the First, is the first child born in the Hilliers community since it was first organized in its present form nearly three years ago by the most radical group of fanatical Canadian Doukhobours.

Before moving to Hilliers from Krestova, B.C., the members were suspected of associating with Doukhobours who were participating in nude parades, burning of property, and generally coming into conflict with Canadian laws. In fact, the federal and provincial governments have just concluded a two year investigation into the activities of all of the Doukhobours and the Hilliers' leader, Archangel Michael Veregin, and his secretary, Joe Podovnikoff, have been arrested on charges covering alleged offenses which took place between January 1, 1946, and May 19, 1947. They were charged in connection with nude displays, agreeing and encouraging Doukhobours to refuse to send their children to school, of dynamiting, and incendiarism in the Krestova and Brilliant areas.

If one adds the past history of the Doukhobours, including the

refusal to pay taxes, register births, deaths, and marriages, and a general disregard of government laws, the arrival of the Family Allowance cheque appears to be somewhat incongruous.

The Social Welfare Branch first had contact with the Hilliers Doukhobours early in 1948 when the Department of Vital Statistics requested assistance in getting the colony to register its children. It is not surprising that Branch representatives were viewed with much distrust, for the 450 year history of the Doukhobours has been one of antagonism to governments, both in Russia and in Canada. However, antagonism was expected. It was realized, too, that an authoritative approach would not succeed since the threat of prosecution held no fears for the Doukhobours, but only resulted in making them more hostile.

Understanding Necessary

It was reasoned that since their religion was the basis for the conflict with Canadian laws, an understanding of their theology and of their philosophy of living was a prerequisite to an amicable discussion. After initial reticence the members freely discussed their

Mr. Turyk is the District Supervisor for the northern part of Vancouver Island for the Social Welfare Branch, B.C. Department of Health and Welfare. He supervises the welfare offices at Courtenay and Alberni and, as he has a working knowledge of the Russian language, is at a certain advantage in establishing satisfactory relationships with the Doukhobour Colony.

religious beliefs and where they conflicted with government demands. After numerous contacts it became evident that different interpretations could be given to many of the contentious parts of their theology.

These discussions also served to explain the reasons for certain government requests. The consensus eventually showed that in all likelihood the colony could practise their religion within the bounds of Canadian law. Whether it can or will is a question that only time will answer, but the results today are encouraging.

After months of obtaining delayed birth registration information from Saskatchewan, Alberta and British Columbia, all of the 20 children in the colony have been issued birth certificates. The agreement to register deaths followed naturally, and to date all deaths have been properly registered.

School age children are attending a private school on the Hilliers Doukhobour property, where the pupils are studying from textbooks used by the British Columbia Department of Education. An attempt is being made to follow the provincial curriculum. Studies are carried on in English, with the exception of one hour a day when Russian is used for religious teaching and choir singing.

Taxes have been paid and there has been no friction between the colony and the police or government authorities. It will be interesting to see if their cooperation will continue now that Archangel Michael has been arrested.

Eligible for Allowances

When it became evident that the colony was willing to register its children, W. R. Bone, Director of Family Allowances for British Columbia, advised that the Doukhobours were eligible to make application for Family Allowances, and that it was desirable that they do so. This suggestion met with a solid wall of opposition from the Doukhobours who felt that the public would interpret their action in registering the children as a method of obtaining money from the government.

It was pointed out to them that a refusal to apply would tend to set them apart from other Canadians and this was contrary to the joint efforts being made to narrow the gap. Later, applications were completed and all of the eligible children are receiving monthly cheques.

There are about 60 members in the community with a preponderance of elderly people. Ten of them are 70 or over. Crop failures and a destructive fire that burned down their store-house made it impossible for the community to care for its non-productive members without some assistance. Those eligible made application for old age pensions but only four could prove their ages. At the present time four are in receipt of pensions while the rest over 70 are receiving financial assistance through the Social Welfare Branch.

Their Mission on Earth

The Doukhobour sect believes that its special mission in this world is to establish the Kingdom

of God on earth. They believe that for 450 years there has been a gradual purification of the Doukhobours in preparation for this duty. The Hilliers group say that the Doukhobour's prophecies indicate that the colony is the "culmination of 450 years of struggle". To them the Kingdom of God on earth is a reality and Gabriel is the first child born into the new environment.

The Doukhobour religion stresses toil and a simple life and this has led to the keeping of children out of school. They object to the educational system in Canada on the ground that the emphasis of Canadian education is to teach the pupils to "make a living with as little physical toil as possible".

Believing all men equal and brethren, they are loathe to accept any authority outside of God.

No Individual Ownership

The colony is organized on strictly religious and communistic lines without individual ownership of anything. No man can claim a wife in marriage because this is interpreted as individual ownership. There are no marriage ceremonies—only understandings. The combined efforts of the members are necessary to supply the colony with enough fruits and vegetables required for their strictly vegetarian diet.

Where is this community heading? Can it survive? The Spiritual Community of Christ, under Archangel Michael Veregin's leadership, hopes to set an example for other Doukhobours. It foresees other

Doukhobours making application for membership because of its example. The acceptance or rejection of an application will be based on whether or not the person is prepared to follow the objectives of toil and a simple life, and cooperation with, rather than antagonism to the Canadian governing bodies.

They see the community expanding and other Canadians becoming interested and joining them. The children will be tilling the land along scientific agricultural methods. Handicrafts will be encouraged. The eventual establishment of the Kingdom of God on earth will be accomplished by the method of "shining example".

This may be so—if there is no internal strife or disagreement with other Doukhobours and if the Doukhobour children accept the community's philosophy of life in preference to that of their Canadian neighbours. The children will be able to speak, read and write English and a part of the barrier between them and other Canadians will be lowered. If they remain law abiding there will be no reason for the government to take anything but a friendly interest in their welfare.

Two teen-age Doukhobour youths who were looking at a new model automobile parked outside of the fenced colony were overheard in their conversation which went like this:

"Nope," said one, "It's the fluid drive that makes the difference. I'd love to drive one some day."

Volunteers In Council Planning

By Margaret Walker

Volunteer Department, Welfare Council of Toronto

The word "volunteer" immediately brings to mind a picture of one who is engaged in the actual work of an organization or agency. The many hours of tireless effort given so generously by these workers to community undertakings is of tremendous value. One has only to remember the war years to realize fully the magnitude of the work they accomplished.

It is not the purpose of this article, however, to discuss this type of voluntary work, instead it is to draw to your attention the equally great value of volunteer participation in council planning.

It is essential to the work of a Welfare Council to have the backing of the community and it is through the lay members' intelligent interpretation of their plans to the public that this may be achieved. It is only when there is a real understanding of the function of the council by the representatives that a comprehensive picture may be taken back to the agency committee and in turn to the public.

It is, therefore, obviously in the interests of both council and agency for the latter to have as its lay representative one who is not only thoroughly conversant with the

work of the agency, but one who has the time and interest to attend the council meetings.

Too often one sees the same names again and again serving on various committees, and while the value of their experience is undoubtedly important, it may be offset by such factors as time, enthusiasm and a willingness to serve. It is the responsibility of the agencies when appointing a lay delegate to ensure that their choice, not only has the necessary qualifications, but is not already overburdened with a long list of committee memberships.

The participation of the layman in council planning is extremely helpful to the professional social worker in that it brings to the meeting a fresh viewpoint, new ideas, and very possibly the reaction to ideas that may be expected from the general public.

As the field of Council work expands, it is inevitable that government and civic authorities will realize that such problems as housing, delinquency and crime can only be worked out successfully with the co-operation of those trained to deal with human problems and with those citizens aroused to the need for action.

RESULTS OF COMMUNITY CHEST CAMPAIGNS HELD IN CANADA DURING 1949

City	Number of Member Services	Total Amount Raised in 1948 for Year 1949	Objective	Amount Raised in 1949 for Year 1950	Percentage Raised of 1950 Objective	Percentage of Amount Raised for 1949	Per Capita Contribution in 1949 for Year 1950
Bellefleur	3	\$ 13,252	\$ 16,000	\$ 14,659	91.6	110.6%	\$.93
Brandon (spring)	8	32,000	35,000	29,000	83.0	90.0	1.65
Brantford	10	79,083	81,000	81,408	100.5	104.4	2.04
Calgary (spring)	23	250,766	* 255,000	267,600	105.0	107.0	2.47
Chatham	9	48,011	* 42,700	43,497	101.9	91.4	2.08
Cornwall	7	17,445	19,500	17,392	89.2	99.7	1.16
Dalhousie	9	11,000	16,000	13,500	84.4	122.7	Not reported
Edmonton	27	141,000	155,000	160,312	103.4	113.7	1.18
Espanola	10	8,600	8,500	9,012	106.0	104.0	2.35
Fort William	7	34,900	37,000	37,530	101.4	107.0	1.12
Galt	9	35,136	33,000	33,481	101.0	95.0	1.97
Guelph	9	37,596	39,500	34,810	88.1	92.5	1.30
Halifax	18	99,649	125,750	114,018	90.6	114.0	1.20
Hamilton	27	308,600	334,250	333,400	99.7	108.0	1.74
Hull	10	22,000	27,300	27,474	100.6	124.9	.67
Joliette	16	11,834	25,000	19,450	77.8	164.3	1.08
Kingston	12	53,469	60,000	59,100	98.5	110.5	1.68
Kirkland Lake	11	34,556	36,343	29,582	83.0	90.0	1.75
Kitchener-Waterloo	15	126,265	120,000	118,245	98.5	93.6	2.23
Lachine	4	9,894	10,000	10,522	105.0	106.3	.365
Lindsay	8	12,000	11,500	12,905	112.2	107.5	1.45
London	10	168,000	183,000	175,000	95.6	104.2	1.81
Lethbridge	17	40,000	* 45,000	45,269	100.0	104.0	1.96
Montreal Wel. Federation	31	1,150,000	1,250,000	1,220,000	97.7	106.0	4.60
" Fed. of Cath. Charities	25	305,879	300,000	303,895	101.2	99.3	3.43
" Fr. Cath. Fed. (spring)	35	1,037,000	1,150,000	1,087,541	94.5	104.8	1.43
" Fed. of Jewish Phil.	35	366,260	405,534	405,534	100.0	110.7	5.03
Moncton	11	26,237	40,000	31,567	78.9	120.0	1.66

Mtl.
Avg.
\$2.49

" Fed. of Jewish Phil.....		366,534	405,534	405,534	100.0	110.7	5.03
Moos-Jaw.....	11	26,237	40,000	31,567	78.0	120.0	1.66
Niagara Falls.....		46,000	52,000	51,250	98.5	111.4	1.50
New Westminster.....		58,545	55,000	52,000	94.5	88.8	2.36
Norfolk County (Simcoe)...	2	13,860	15,000	12,000	80.0	86.0	.34
Oshawa.....	15	102,739	† 84,000	96,702	115.0	94.1	2.76
Ottawa.....	22	288,632	328,800	315,150	95.8	109.0	1.78
Peterborough (spring).....	11	65,788	* 75,000	75,580	100.8	114.9	2.00
Port Arthur.....	11	42,337	40,000	37,100	92.7	87.6	1.20
Preston.....	7	16,572	15,000	14,085	93.9	97.5	1.96
Quebec City (spring).....	16	162,670	200,000	197,000	98.5	121.0	.98
Regina.....	20	79,924	90,000	100,582	111.7	125.8	1.66
Saint John.....	8	74,755	96,500	73,124	75.7	98.0	1.23
St. Thomas-Elgin.....	5	18,180	25,500	19,160	75.2	103.1	.90
Sarnia (spring).....	7	No campaign	45,000	35,500	78.8	—	1.87
Saskatoon.....	16	61,214	76,000	66,434	87.4	108.5	1.33
Sault Ste. Marie.....	8	26,314	32,000	31,000	97.0	117.8	1.20
Sherbrooke.....	10	28,300	23,000	26,629	115.7	94.0	.60
Sudbury.....	14	80,500	90,000	83,500	92.6	103.7	1.26
Toronto.....	66	2,143,860	2,370,000	2,345,369	99.0	109.4	2.44
Vancouver.....	44	778,203	850,000	747,000	88.0	96.0	1.87
Victoria.....	21	110,548	139,970	140,015	100.0	126.7	1.34
Whitby.....	8	No campaign	5,600	5,640	100.0	First Campaign	.96
Windsor (spring).....	10	189,000	* 225,000	217,000	96.4	114.8	1.55
Winnipeg.....	28	542,200	595,719	555,000	93.0	102.0	1.91
Totals.....	755	\$9,410,573	\$10,390,966	\$10,032,525	96.4%	106.5%	\$2.02
							Average for Canada

* Includes Red Cross—Calgary \$75,000; Lethbridge (not reported); Peterborough \$20,000; Windsor \$65,000
Chatham (not reported) Preston (not reported)

† Red Cross included in Oshawa Chest Campaign in 1948 for \$14,000; withdrew in 1949 and campaign objective reduced.

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The Roman Catholic Church and the Social Problem in Quebec

By MURRAY G. BALLANTYNE

THE tragedy of the nineteenth century as the late Pope Pius XI once said was the loss to the Roman Catholic Church of the working class. His Holiness spoke of Europe, where social tendencies are further developed than in North America. The mistake he regretted is one which the Roman Catholic Church in Canada is determined not to repeat.

Behind this tragic loss lies the grim problem of proletarianization. It is the teaching of the Roman Catholic Church, in common with most Christian bodies, that man has been born free and responsible, and that he is most true to his nature when he exercises these qualities.

To be free in this world a certain amount of property is normally necessary. It is difficult for a man to be free if he is totally without resources and at the mercy of the daily labour market. On the other hand, it is difficult to enslave a man who makes his own living on his own soil; who possesses a craft and his tools; or who has some form of savings. Property is, therefore, normally necessary to man,

and that form of society is best in which property is most widely distributed. An egalitarian system is neither desirable nor possible, but neither does the R.C. Church approve the concentration of excessive wealth in a few hands.

The wide distribution of property also encourages responsibility. Because man is free, he is meant to make his own decisions and abide by the consequences. The whole history of the Christian era shows the influence of the Church at work bringing men more and more to maturity and to responsibility; from slavery, in which men were mere automatons obeying another's commands; to serfdom; and then to the land-owning peasant and to the guild-member, tool-owning, craftsman.

Economic Liberalism

The industrial revolution, which brought such a release of initiative and such an increase in wealth, brought also as its negative side, a regression in the condition of

At the request of the Roman Catholic Church authorities, Mr. Ballantyne, the original member of C.I.L.'s Department of Public Relations, left business some 12 years ago to work for the Catholic Press and similar works. He is now Editor of *The Ensign*, an English language weekly newspaper published in Montreal. He is vice president of the Montreal Council on a Christian Social Order and heads his Church's delegation to that Council. Last November, Mr. Ballantyne was one of the four speakers chosen by Laval University to lead a Round Table at Kent House to explain the social teachings of the Roman Catholic Church to employers.

workers. The policy of agricultural enclosures and the development of power-driven industry brought about the herding of vast masses of rootless and dispossessed persons in urban slums. Gone for these people were freedom and responsibility. Now their possessions were nil, their status non-existent, and their role but to obey their masters when they were lucky enough to have a job.

It was against such conditions, brought about by economic liberalism, that Leo XIII protested in 1891, in his famous encyclical, *Rerum Novarum*. In this encyclical, the Pope condemned the proposition that industry or economics were exempt from morality; denied that free competition—useful within limits—could be the regulatory force of society; and reasserted the right and even the duty of labour to organize and bargain collectively.

Regulation to reform the worst abuses of laissez-faire capitalism, which had begun before Leo's time with such measures as Shaftesbury's factory laws, received a great impetus after his epochal pronouncement. Despite opposition even from certain nouveau-riche Catholic circles, the program of Leo has substantially been realized. Today, labour's right to organize is almost universally accepted, and few employers still argue that their responsibility to their workers is satisfied by paying them the lowest wage for which their services can be bought.

In North America particularly, the income of organized workers

has steadily risen, and in many industries approaches the level of the "living-family-saving" wage desired by the Church. Schemes of voluntary industry, and state social security buttress these earnings. By and large, it would be safe to say that in so far as recognition and revendication are concerned, organized labour has arrived and now needs merely to round out and consolidate its gains.

Social Planning

But it is not enough that workers should be well treated and well paid. Their nature as free and responsible creatures requires more than this. Paternalism in industry is good so far as it goes. But the aim of the true father should be to bring his children to self-governing maturity. The very nature of man requires that he shall have some responsibility for and some say in the conditions of his work. Man needs status as well as wages, and much of our present labour unrest comes not so much from economic demands as from a sense of frustration, of not being treated as a man.

That is why in 1931 Pius XI pointed out the desirability of modifying the labour contract by some form of profit-sharing or partnership. It is necessary to scrutinize this teaching carefully. There is no question of condemning the simple wage contract as inherently unjust, or of stating that it is wrong for an individual or a group to own productive property and to hire labour. The Pope explicitly states that these things are legitimate. But he advocates as

preferable, where practical, that wage contracts should be modified so as to give workers some share in profits and even some say in management. As always, the Pope contented himself with stating the principle, and left to those concerned the technical question of how to work out and apply the principle in practice.

Many Papal pronouncements since that time have repeated and expanded this recommendation. As Pius XII said at Christmastime, 1942, "The dignity of the human person, then, requires normally as a natural foundation of life, the right to the use of the goods of the earth . . . But if legislation is to play its part in the pacification of the community, it must prevent the worker, who is or will be a father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person." Developing this teaching, the Dutch Hierarchy wrote last November: "The subordinate position in which an increasing number of workers still find themselves must give way to a certain amount of co-partnership and co-responsibility. The wage system, which, up to now, has been the rule in the labour market, must be supplemented by profit-sharing plans. In that case the proceeds of production will no longer benefit a few individuals only. A great many people, if not all, will have an opportunity to own property."

The Roman Catholic Church therefore views with friendly interest the various schemes of profit-

sharing, ownership-sharing, and management-sharing which have been tried here and in Europe. But she does not consider that any of these are enough. The problems of our present complex economy cannot be settled merely at the plant or company level. Since the theoretical automatic regulation of unfettered competition will no longer work, and since in any event it is morally unacceptable, some form of conscious regulation must take its place. Planning is essential and inevitable. The problem is who is to do it, and how are we to make the planners responsible.

One solution is to have all planning done by the state. This solution the Church rejects as contrary to the nature of man and not conducive to his fullest development as free and responsible. The other solution is to seek some form of industrial self-rule, of industrial democracy. This the Church wishes to see brought about.

In keeping with her acceptance of the principle that men have a natural right and need to associate, she advocates the full and free organization of employees and employers, so that both, under the general supervision of the state, may meet together to plan minimum standards and effect necessary regulations. It is essential to the proper working of such organizations that they should develop democratically from the bottom up, and not be imposed authoritatively from the top down as was done by Mussolini in the manner condemned by Pius XI.

Experience in France

Now the country in which the problem of the proletariat is most acute is France, and it is here that the boldest steps have been taken to cope with it.

According to reliable figures, not more than 2% of France's urban workers practise their religion. Many of them have no religion whatever, and no contact with the Church. They are not even lapsed Christians, they are veritable pagans. This state of affairs has obviously been exacerbated by the bitter phase of political anti-clericalism through which France passed forty and fifty years ago, but the root of the trouble lies in proletarianization itself. For the proletarian way of life is so anti-Christian that it tends fatally to smother religion in all save those of heroic virtue.

The average French proletarian today is frustrated, unhappy, and miserably poor. Bitterly aware of a class-consciousness of which he has often been the victim, the French worker has no feeling of "belonging" and regards the well-to-do and even the state as his natural enemies. Communism finds in him an apt disciple. To such a man even the poorest of Paris' parish clergy seem rich, and in his eyes the Church is a sort of club for the well-off. For, to the destitute, a man is rich if he has sure bed and board and some one to look after him. Stamped by history and prejudice as "bourgeois", the Church plays no part whatever in the lives of these men.

This stark challenge has pro-

voked a double response from the Church in France. First of all, the Bishops have strenuously resisted any imputation that the Church's condemnation of Communism necessitated her approval of capitalism. This was clearly affirmed by the four French cardinals in their statement issued last autumn after the papal decree excommunicating communists.

"We well understand," they wrote, "the discomfiture which the workers have felt in face of the condemnation of Communism, in which, we know, they see above all a party active and resolute to put an end to the social injustices from which they suffer, and to give the workers their proper place as free men, both in their work and in their homes. We also are greatly moved by their distress, and we have it at heart to dispel the sorrowful impression that the Church remains insensitive to their troubles and aspirations. There is no truth in that. After the Decree of the Holy Office, just as before it, the Church definitely takes their side in the social conflict. For more than fifty years now the Popes have not ceased to teach that the condition of the working classes under the present regime for labour is not just. It is not just under the capitalist system; still less is it under the Communist System, which does nothing but concentrate into the hands of an all powerful State the privileges which it takes away from private capitalism. Man may not be made an instrument for profit, whether at the service of private interests or at the service

of the State. He must enjoy his personal liberty, he must have the dignity of his labour respected, and he must get his just share in the prosperity which he plays a part in creating."

The second step taken by the Church in France to bring the workers back to Christ was to favour the formation of Christian unions, and to foster Catholic Action movements such as the Jocists, whereby ardently apostolic young workers organize to set about the reform not only of their co-workers but of their milieu. Recently a still more daring experiment has been tried with the sending of specially trained priests in Paris to live the life of the workers. Giving up their clerical clothes and even the most modest priestly comforts, these men go to live in the poorest of quarters and earn their bread in labour exactly as do their "parishioners". They know hunger, fatigue, and discouragement exactly as the poorest of their brothers, and because they know these things they are able to sympathize with the worker and to speak to him in his own language at the small gatherings that take place in their bare rooms as they celebrate Mass in the evening after work by special permission.

Since the workers do not come to the Church, the Church will go to the workers.

Application in Quebec

Now all this has great influence on the Roman Catholic Church in Canada, but particularly in the Province of Quebec. Quebec, contrary to the general belief, is the

most heavily industrialized province in Canada. Two-thirds of its population is now urban, and one-half lives on the Island of Montreal. It is in this city that one can see for the first time in Canada the beginnings of a class-conscious proletariat. It is typical, for example, that in Montreal about three-quarters of the householders are tenants, whereas in Toronto the proportions are nearly reversed.

Then again the Province of Quebec is overwhelmingly Roman Catholic. Moreover, it speaks French and so is particularly susceptible to influence from France.

What has happened in France has not yet happened in Quebec, but there are already signs that it could happen. Brought up in a traditionally rural social framework, and depending on organizations and institutions out of place in a big city, the French-Canadian worker easily becomes disorientated. He becomes, in the French word, "deraciné" or uprooted. Herded in slums or near slums, where his traditional and exuberant family life becomes almost an impossibility, much less aware of his membership in a parish and probably unknown by his pastor, subject to all the meretricious temptations of city life, working under unfamiliar and often degrading conditions, at the mercy of every depression, associated with those of little or no faith, the devout and sober "habitant" tends to degenerate into a cynical, blasphemous, anarchical, anti-clerical. To him also the Church and its traditional parish framework begins

to appear as a remote if not as bourgeois.

The vast mass of the French-Canadian workers is still Christian and Catholic, and these tendencies are no more than apparent—but they are apparent, and the Quebec Bishops are determined not to repeat the sad story in Europe.

It is over forty years since the Catholic Syndicate movement was founded in Quebec. Added to religious reasons for this foundation was a desire to see French-speaking workers in organizations of their own tongue and temper. For a long time these Catholic unions were relatively ineffective and often under company influence. In recent years, however, the Federation has elected new and vigorous leaders, experience and technical know-how has been acquired, co-operation has taken place with the "internationals", and a breath of new life has run through the movement.

At times the Catholic unions, being human, have made mistakes, but they make a sincere effort to live up to and apply Christian principles and their chaplains guide them in questions of faith and morals.

The new Catholic syndicalism is but part of a wind of social reform which is sweeping the Province. The Jocists have been increasingly active for fifteen years, and they steadily send out into industry a magnificent élite of generous and ardent Christians trained to see, judge, and act for themselves. The University of Montreal, and the University of Laval, are beginning

to take a keen interest in social and industrial problems. Their schools of industrial relations and social services are giving much thought to the problem of how best to apply papal principles to the human, historic, and economic realities of the actual scene. Similar studies are fostered by the Jesuit Fathers, who in particular sponsor an annual "Study Week" to which come many of the Province's leaders to discuss social questions. Moreover Catholic employers are now beginning to be "organized".

But most significant of all has been the establishment of an Episcopal Commission on Social Questions which in turn has named a Sacerdotal Commission of Social Studies. This latter Commission recently issued a booklet entitled *The Participation of Workers in the Life of Enterprise*. This work is a theoretical outline of the Christian principles which justify the participation of labour in profits, management, and ownership of enterprise. As its introductory passage proclaims: "The economic and social regime in which we live has given rise to abuses which have done damage to justice, charity, and the dignity of the human person. Structural reform is necessary—radical in its result, but a slow evolution in its procedure."

Unfortunately some Catholics have paid more attention to the radical aim than the slow method. The result has been a certain tendency to press for responsibilities which capital is not psychologically prepared to give, and

which labour is not ready and trained to accept.

A truly Christian and radical solution to our pressing social problems will take years of experimentation, debate, and education, to bring into effect. But the movement is under way, and no reactionary effort can block it.

The Church is going to the workers, and she is going preaching not only individual reform and morality, but also institutional reform and morality. The industrial revolution has at last caught up with Quebec, and it is a Quebec alert to its dangers and its opportunities.

National Film Library

By D. M. HERRON

A film library on welfare subjects is being developed gradually by the welfare branch of the Department of National Health and Welfare in co-operation with the National Film Board. The first bloc of films, made up of *Families First*, *Your Family*, *Nobody's Children* and *Who is Delinquent?*, left Ottawa late in January and will move eastward from British Columbia to Newfoundland in the succeeding ten weeks.

With the assistance of the National Film Board, prints of films touching on various phases of welfare work are brought to Ottawa from other countries and are viewed by a group representing both public and private social agencies, government departments, professional social workers and the general public. If the film is directly applicable to Canadian conditions, if it might be useful to social agencies in interpreting some new idea or phase of work or if it has some other outstanding merit, the department buys a single print of it.

When sufficient films to fill an

hour's screening time have been accumulated, they are circulated in blocs through the regional offices of the National Film Board from west to east. Screenings are arranged by the Film Board representative, working in co-operation with the welfare supervisor in each regional family allowance office. Every effort is being made to build up a comprehensive invitation list so that as many persons as possible in both public and private social agencies may have an opportunity to see the films. Persons who are interested in seeing this type of film but who may not have received a formal invitation are invited to get in touch with the National Film Board representative for their province who will keep them informed of future screenings.

At the present time screenings will be held only in the major cities of each province, but if the service proves sufficiently useful and the demand seems to warrant it, the circuits may be extended to include other cities as well.

Persons who see films which would have continuing value in their work and who would like to buy prints for their own use should get in touch with the National Film Board's regional representative. If agency representatives are not able to purchase the prints but feel that at least some of the films should be available for wide public showing, they should make their views known to the local library, film council, university extension department or whatever organization is responsible for film library services in their community.

Digest sheets giving details of each film's content, an appraisal of it, suggested uses, cost, and other details of production are prepared

for each film and are distributed at the screenings. Additional copies are available either from the National Film Board's regional representative or from Information Services Division, Department of National Health and Welfare, Ottawa.

Later blocs will include such films as *The Quiet One*, *Children's Republic*, several on marriage counselling, and an outstanding one on prison reform.

When the films have completed their cross-country tour, they will be deposited with the National Film Society, 172 Wellington Street, Ottawa, from whom they may be rented at a nominal charge.

ADVANCED TRAINING SCHOLARSHIPS IN PSYCHIATRIC SOCIAL WORK

THE School of Social Work, University of Toronto, announces Advanced Training Scholarships in Psychiatric Social Work, varying in amount from \$1,000 to \$2,000.

These scholarships are made possible through the National Mental Health Grants under the Mental Health Training Program of the University of Toronto. They are designed for experienced social workers of supervisory calibre who wish to pursue post-graduate study in psychiatric social work in the United States or Great Britain and who plan to return to Ontario after the period of study, preferably to supervisory positions related to this training program.

Applications and further information may be obtained from Miss Sophie R. Boyd, Executive Secretary, School of Social Work, University of Toronto, 273 Bloor St. W., Toronto, Canada.

Rental Problems of 1,000 Canadian Families

By ALBERT ROSE, Ph.D.
*Assistant Professor of Social Work,
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Nature of the Study

The Family Division of the Canadian Welfare Council, in co-operation with the School of Social Work, University of Toronto, undertook, early in 1949, a study of Canadian renters. It was decided to collect information on the income, family size, monthly rent paid, type of accommodation and probability of eviction of a large number of Canadian tenant families.

A schedule was prepared to include the five simple questions described above. A quantity of schedules, one for each family, was sent to each family welfare agency in Canada. These agencies were asked to fill out one schedule for each family known to the agency during the month of October, 1948.

Nature of the Sample

Eighteen family welfare agencies in fourteen Canadian cities from Sydney, Nova Scotia, to Vancouver, British Columbia, co-operated in this study and reported information for a total of 1,158 Canadian tenant families. It should be recognized, however, that this is by no means a scientifically selected random or stratified random sample of Canadian tenant families. In a sense it is a self-selected sample of Canadian families known during a particular month to family welfare agencies which provide direct personal service to these families.

The self-selection process inherent in this study, nevertheless results in a sample of Canadian families whose basic characteristics, as revealed by the reported data, are a close approximation of available averages for the nation

as a whole. It may be argued that families known to family welfare agencies are more likely to have low incomes, large families, and extremely poor housing. On this question two important facts concerning the services offered by Canadian family welfare agencies should be emphasized.

- (1) Canadian family welfare agencies do not profess to be primarily "givers of relief", especially in the English-speaking provinces. In fact, studies in Canada and the United States and in particular those undertaken by the Research Department of the Toronto Welfare Council, have revealed that economic assistance is, as a rule, given to only a small proportion of the cases known to family agencies, less than one-third of the total number in most cases. For the other two-thirds of these families the service required and given is direct personal social case work service.
- (2) Canadian families do not, as a general rule, seek assistance from family welfare agencies in locating satisfactory housing or in solving their basic housing problems, because it is generally realized that such agencies can do nothing to assist individual families in locating suitable housing in a time of national shortage and emergency. It must be recognized that the families considered in this study were unlikely to be known to the agencies by virtue of a housing problem, except in so far as the proportion of monthly income devoted to rent was so great that either help in budgeting or some economic assistance was

required so that the family might have a minimum standard of food and clothing.

It is argued, therefore, that while this is not a scientifically selected sample in the sense that an appropriate proportion of upper, middle and lower income groups is represented; in the sense that an appropriate proportion of Canadians living in the five geographical regions of this country are represented; or in the sense that an appropriate proportion of family sizes and age groups is represented, it is a sample of Canadian families who are, in all probability, fairly typical of a great proportion of Canadian families in the middle and lower income groups who are normally tenants. It is considered to be fairly typical of Canadian tenant families irrespective of the fact that this sample was known to Canadian family welfare agencies. Of most importance, these are the families whose housing problems are so serious that the protection of rental controls has been considered essential by the Dominion Government since the end of the war. They are typical of the great number of families who will suffer most from loss of this protection in a national emergency.

Summary of Results

Although 1,158 family schedules were received exactly 100 of these schedules were discarded in the process of anal-

ysis. These discards were either the result of failures to report information under one or more questions, or the fact that some families paid no rent since the head of the house was a janitor or watchman, etc., and the fact that a few families had no income other than direct public assistance paid by Provincial or Municipal Governments. Rentals for these few families were a charge upon public funds. The sample for which results are available consists of 1,058 Canadian families who earned incomes ranging from less than \$50 a month to more than \$350 a month in the specific month under study and who were entirely tenant families paying a specific monthly rental which was reported to the family welfare agency.

A summary of the results derived from this sample of 1,058 tenant families follows:

A. Gross Income:

1. The average gross monthly income of the male or female head of the family *alone* was exactly \$133. Fifty percent of the families represented earned less than the median income of \$131.85 per month and 50% earned more than \$131.85 per month.

2. Approximately 63.5% of the 1,058 families earned between \$100 and \$200 per month. About 22.4% of these families earned less than \$100 per month and 9.1% earned more than \$200 per month, as shown in Table 1.

TABLE 1
MONTHLY INCOMES OF CANADIAN TENANT FAMILIES

Income Class	Number	Percent	Number of Evictions	Percent
\$				%
0- 49.99	59	5.6	20	7.0
50- 99.99	230	21.8	62	21.6
100-149.99	376	35.6	108	37.6
150-199.99	295	27.9	78	27.2
200-249.99	78	7.3	12	4.2
250-299.99	14	1.3	5	1.7
300-349.99	5	0.5	2	0.7
350-399.99	1	—	—	—
Total	1,058	100.0	287	100.0

3. These figures compare with average weekly salaries and wages in Canada as a whole for October, 1948, of \$41.80 or \$180 per month. Such comparisons should be treated very cautiously in view of the fact that the published figures for average weekly salaries and wages cover only manufacturing industries, services and trade, including approximately 2,100,000 employees or only 40% of the labour force. A good many heads of families in the study would not be employed in these industries and perhaps the figure of \$133 per month is reasonably typical of all Canadian wage earners.

B. Number of Persons in Family:

1. The number of adults reported in the sample were 1,832 or an average of 1.7 adults per family.

2. The number of children for whom family allowances are received, that is, under the age of sixteen, was 2,890 or an average of 2.7 per family.

3. The number of children at home over the age of sixteen was reported to be 364 or an average of 0.35 children per family, that is, 35 children per 100 families.

C. Monthly Rent Paid:

1. The average monthly rent paid by 1,058 families was \$25.08 or approximately \$25 per month. A frequency distribution is shown in Table 2.

2. The median rent paid was \$24.10 per month, that is, 50% of these families paid less than \$24 per month and 50% of these families paid more than \$24 per month.

D. Percentage of Monthly Income Paid in Rent:

1. The average proportion of monthly income paid in rent was 21.8%. This figure was derived from a frequency distribution of the proportion of the income paid in rent as shown in Table 3. This statistically derived figure compares with an average monthly rent of \$25.08 and an average monthly income of \$133 or an average rental of 18.75%.

2. The median proportion of income paid in rent was 19.1%, that is 50% of the families paid less than 19.1% of monthly income in rent and 50% of the families paid more than 19.1% of their monthly income in rent.

3. Four hundred and three of the 1,058 families paid what is normally considered a *disproportionate rent*, that is, more than 20% of their monthly income was devoted to rent. Thus, 38.1% of these families were paying a disproportionate rent in October, 1948, prior to any increase in rent which has been granted since that time. Although 485 families paid 20% or more of their income in rent, 82 families paid exactly

TABLE 2
MONTHLY RENTS PAID BY CANADIAN TENANT FAMILIES

Amount of Rent	Number of Renters	Percent	Number of Evictions	Percent
\$		%		%
0-9.9	13	1.2	6	2.1
10-19.9	338	32.0	90	31.4
20-29.9	434	41.0	124	43.2
30-39.9	203	19.2	47	16.4
40-49.9	53	5.0	13	4.5
50-59.9	10	0.9	4	1.4
60-69.9	3	0.3	2	0.7
70-79.9	2	0.2	1	0.3
80-89.9	2	0.2	—	—
Total	1,058	100.0	287	100.0

TABLE 3
PERCENT OF MONTHLY INCOME PAID IN RENT BY CANADIAN TENANT FAMILIES

Percent of Monthly Income Paid in Rent	Number of Renters	Percent	Number of Evictions	Percentage of Evictions
%		%		%
0-9.9	61	5.8	18	6.3
10-19.9	512	48.4	127	44.2
20-29.9	298	28.2	95	33.1
30-39.9	111	10.5	31	10.8
40-49.9	53	5.0	8	2.8
50-59.9	15	1.4	6	2.1
60-69.9	3	0.3	1	0.35
70-79.9	4	0.4	1	0.35
80-89.9	1	—	—	—
Total	1,058	100.00	287	100.00

20% leaving 403 families paying a disproportionate rent.

E. Type of Accommodation:

1. Of 1,058 families 469 or 44.2% were reported as the sole occupants of a single or semi-detached house.

2. A further 110 families, 10.4% of the total, were sharing a single or semi-detached house with one or more family units.

3. Two hundred and sixty-six families, 25.2% of the total, were the sole occupants of an apartment, flat or duplex.

4. An additional 49 families, 4.6% of the total, were sharing an apartment, flat or duplex with one or more family units.

5. Finally, 165 families, 15.6% of the total were housed in rooms in rooming houses.

F. Evictions:

1. The agencies were asked if the individual families were likely to be evicted if rental controls were lifted either because (a) their house had been sold and they would be evicted when possession was recovered or (b) the family was a sub-tenant in shared accommodation and was scheduled for eviction. The agencies were not asked to report evictions likely because rentals would become too great to be borne

by the individual families. Nevertheless, some agencies did report a third unspecified reason for eviction which may be excessive rent.

2. The total number of evictions reported by the eighteen agencies was 287 or 27.2% of the 1,058 families.

3. Eviction because the house had been sold was reported in 208 cases, that is, 72.5% of total scheduled evictions.

4. Sub-tenancy in shared accommodation was given as the reason in 48 cases or 16.7% of total evictions.

5. An additional 31 evictions, 10.8% of total evictions, were reported to unspecified reasons, perhaps excessive rents.

6. A cross classification of evictions by gross monthly income indicates that evictions are not primarily a function of income but are spread out throughout the income classes in like proportion.

7. A cross classification of evictions by monthly rent paid indicated that 66.5% of evictions were scheduled for families paying \$20 per month or more in rent. About 44.5% of all evictions were reported for those families paying more than the average rent of \$25 per month.

8. A cross classification of evictions by proportion of income paid in rent revealed that 49.5% of evictions were

(Continued on page 40)

ACROSS CANADA



Parliament Hill

The Second Session of the Twenty-First Parliament opened with a Speech from the Throne, which indicated the possibility of one or two interesting developments during the Session. Perhaps the most significant was that referring to unemployment insurance. It was conceded that "there has been a significant amount of temporary regional unemployment during the past few months and that the security provisions established under Unemployment Insurance legislation has been called upon to meet the first important test since they were brought into effect". The Speech continued "although a high proportion of persons temporarily unemployed are actually in receipt of unemployment insurance benefits you will be asked to give consideration to a bill to widen the scope and extend the benefits of unemployment insurance". Also on the official agenda is a bill for the revision of the Indian Act, and consideration is to be given to the legislation required to implement the policy concerning the control and the orderly decontrol of rent, which was announced during the last Session.

A look at the notices of motion indicates that there will be a strong flavour of social security throughout the forthcoming deliberations, if some members of the House have their way. Listed for discussion is a resolution asking the Government to give early consideration to the advisability of setting up a special committee of the House to consider amendments to divorce laws, and enlarging grounds for divorce to include desertion of more than three years, gross cruelty, in-

curable mental disease after five years, and legal presumption of death. There are also three resolutions on Old Age Pensions, one suggesting an amendment to the Old Age Pensions Act, placing it on a contributory basis without means tests and making it available to all persons reaching the age of sixty-five years, another refers to the elimination of the means test, and a third suggests the age of eligibility be lowered to sixty-five. Also listed is a resolution asking the Government to seek the co-operation of the Provinces for the purpose of formulating a program of social security that will be national in scope, adequate in its provision, which will cover all the people of Canada in every circumstance where the individual or the family is, for reasons beyond their control, deprived of earning a living. Another resolution raises a question of federal financial assistance to the various Provinces in order to equalize and expand educational opportunity across Canada. Still another resolution relates to sex crimes and asks the Government to appoint an expert committee of recognized medical authorities to investigate the problem. Also on the order paper is a motion regarding a system of allowances to cripples incapable of providing for their own subsistence.

Of particular interest to those concerned with old age is a Government Notice of Motion, sponsored by the Minister of National Health and Welfare, Hon. Paul Martin, that a joint committee of the Senate and Commons is to be appointed to examine and study the operation and effects of existing legislation of the Parliament of Canada and of the several provincial

legislatures with respect to old age security; similar legislation in other countries; possible alternative measures of old age security for Canada, with or without a means test for beneficiaries, including plans based on contributory insurance principles; the probable cost thereof and possible methods of providing therefor; the constitutional and financial adjustments, if any, required for the effective operations of such plans and other related matters. The Commons will name twenty-eight of its members to the Committee. It will have power to appoint sub-committees and have authority to call for persons and records needed to make the investigation complete.

The Current Employment Situation

On February 2, 1950, there were 375,600 persons seeking work through National Employment Service Offices, 120,000 more than a year ago. The current figure represents 7.4 per cent of the present Canadian labour force of about 5,100,000.

It is estimated that there are at least 10,000 persons in this total who already have jobs but who have registered in the hope of improving their position. There are, however, some unemployed persons who are not registered with the NES. These include a proportion of those who have exhausted their unemployment insurance benefit rights or who have failed to qualify, and unemployed persons in the non-insured categories. Of the job seekers registered with the NES, a higher proportion is in a position to claim and receive unemployment insurance benefits than was the case last year. It is estimated that 85 per cent of all unplaced applicants were either receiving benefits or waiting for their claims to be processed. Benefit payments during January totalled \$11,780,000.

Department of Citizenship and Immigration

The newly formed Department of Citizenship and Immigration now includes the Canadian Citizenship Branch, the Canadian Citizenship Registration Branch, formerly with the Department of the Secretary of State, the Immigration and Indian Affairs Branches of the former Department of Mines and Resources, and a newly organized Administrative Branch. The Minister is The Hon. W. E. Harris, the Deputy Minister is Mr. Laval Fortier.

New Canadians

During the period since the cessation of hostilities in 1945 to the end of 1949 a total of 362,451 immigrants had entered Canada. Of the total, 92,533 were Displaced Persons, 41,000 of these having come to Canada in group movements. Nearly 50,000 Displaced Persons joined relatives residing in Canada. Immigrants to Canada during 1949 totalled 95,217, a drop of 24.1 per cent from the total of 125,414 arrivals in 1948. Immigrants from the United Kingdom numbered 22,201, a decline of 51.8 per cent in 1949 from the 1948 total of 46,057.

Tuberculosis

The Ontario Government has agreed to recognize that tuberculosis when contacted by hospital employees is an industrial disease, and is compensable. To get compensation, employees must have been free from tuberculosis when they entered hospital employment, and they must remain free for three months following their initial x-ray. The estimated cost of compensation is \$200,000 a year. To cover this would mean increasing the payroll assessment from 50 cents to \$1.50 per \$100 payroll in hospitals which are already having difficulty financing. For this reason, the Government plans to foot the bill.

B.C.'s New Industrial School

The Boy's Industrial School at Coquitlam, B.C., long over-crowded, inadequately equipped, and hampered by its juxtaposition to Essandale Mental Hospital, is being replaced in the near future by a new three-quarter million dollar school. The new school is to be built at New Wellington, on Brannan Lake, outside Nanaimo, Vancouver Island. Buildings will be concrete and glass T-shaped institutional structures, featuring small dormitories. They will accommodate a maximum of 200 boys, provide fenced detention quarters for those needing custodial care, and allow for greatly increased trade training. Original plans called for cottage-type homes, but increased building costs are felt to make this type of accommodation prohibitive in cost.

Staff Training Programs

To the B.C. Social Welfare Branch goes credit for an intensive in-service training course provided for the staffs of the Boys' and Girls' Industrial Schools. Subjects dwelt with included a description of the Social Welfare Branch itself, the relationship of the social agencies to the industrial schools, the normal needs of the child from infancy to adolescence, causes and symptoms of behaviour problems, the Juvenile Court in Law and Action, the attendant's role in institutional treatment, and group activities within the institution as an important aspect of treatment.

Old Age in Ontario

Ten counties and districts in Ontario have indicated to the government they are considering expansion programs in their Homes for the Aged, which will mean an outlay of some \$5,000,000. In some instances, additions are planned to the present institutions and in others new buildings would be erected. If the

program is carried through, the provinces will not only contribute one-half—\$2,500,000—toward the capital costs but will also pay 50 per cent of the maintenance of the persons cared for. This is possible under legislation passed last year. Tentative plans call for new accommodation to be built at Sault Ste. Marie in the Algoma district; Markdale in Grey County; Halton County, possibly at Milton; Belleville, Hastings County; Whitby, Ontario County; Stratford in Perth; Fort Frances in the Rainy River district; Kenora; Sudbury, and in the united counties of Stormont, Dundas and Glengarry.

Help for Mentally Retarded Children

It has been announced that an experimental school for mentally retarded children would be opened in Toronto soon, under the supervision of the health department. The project has been made possible by a Dominion grant to the province, under the national health grants program. The Federal Government will provide \$15,000 for the school if it is in operation by March 31, and another \$15,000 before the end of the fiscal year 1951. A group of 50 children are to be selected for the initial trial. If the experiment is successful, other units would be established in various parts of the city. There are estimated to be at least 500 children who require the service in Toronto, and many more throughout the province. The launching of this service is due in part to the persistent efforts of the Parents' Council for Retarded Children which was formed about two years ago.

Montreal Girls' Association

Long aware of the need for leadership in the development of recreation programs for girls in Montreal, a number of women's organ-

izations have succeeded in forming the Montreal Girls' Association. The aim is "to develop recreation programs in Montreal that will give girls an opportunity for constructive use of their free time" and the objectives of the Association are stated as "To operate play centres in Montreal for the elementary school girl regardless of class, race or creed; To begin with the operation of only one play centre staffed to provide a sound social group work program in a district where the need is great. Other units will be developed as rapidly as they can be staffed and financed; To co-operate with school boards in the use of school buildings for the housing of these play centres; To provide an adequate staff, well-trained and capable of conducting a social group work program of a recognized standard, with diversified activities aimed to meet the needs of younger girls; To become part of the community in which the centre operates, knowing local needs and using local resources in developing program."

The Association is launching a private campaign for funds.

Housing in Vancouver

The most striking fact revealed by the Vancouver Survey of Housing Needs, which was carried out by the city to provide statistical material for the Provincial Conference on Housing in December, 1949, is the preponderant need for low and moderate rental housing. Roughly two-thirds of the 2,500 families who responded to the enquiry either wanted rental housing or had not sufficient income to permit house purchase.

The marginal income group which composed 20 per cent of the total had incomes over \$2,100 a year. They could

pay from \$35 to \$50 a month if suitable accommodation was available, and were considered to be on the margin between rental and purchase. The middle group, comprising 55 percent of the total, had incomes between \$1,500 and \$2,099. They could pay only \$25 to \$35 a month, had no hope of being able to purchase a house, and it was thought that they could be provided with new rental housing only if subsidized to an average extent of about \$15 per family per month. The lowest income group, those with incomes of less than \$1,500 a year, comprised 25 per cent of the total. They include pensioners, casual and other low-wage earners, unemployed workers, broken families and other social assistance cases. It was felt that housing for this low income group should be the primary concern of the city, since the ultimate savings in social and administrative costs and the by-products of bad housing, would be much greater than the cost to the city of a low-rental housing program.

A second section of the Survey deals with home purchase. Only one-third of the families replying were both ready and financially able to purchase a new house, even if down payments are reduced to as low a figure as \$500 and it is assumed that an income of \$2,100 would permit them to meet the monthly payments. Of these, three-quarters were in a position to put up \$1,000 or more of their own capital; a sum sufficient to enable them to secure an ordinary N.H.A. loan under the extended financing now available. The problem appears to be not so much in insufficiency of *capital* as insufficiency of *income* to meet the monthly payments. The Survey comments that "it is useless to force or encourage into house purchase families whose incomes are below the least which gives a

certain safety margin. Incomes are at present probably at a peak; while, now and later, possible reductions due to short time or lay-off must be taken into account."

Saskatoon Looks at Housing The newly formed Housing Panel of the Saskatoon Council of Social Agencies is studying both the practical problems of Saskatoon families, and the available literature on the subject of housing. Next on their agenda is consideration of the Rental-Income Study of the Family Division of The Canadian Welfare Council, which is printed in full elsewhere in this issue.

Tenants Take Note

Noted in a well-known Canadian newspaper in recent weeks was the following advertisement sponsored by a firm describing itself as real estate specialists. "Why not invest in a rented property now? As a service to the investing public we suggest discriminate purchase of rented property. Briefly our reasons are as follows: 1. Carefully chosen purchases show better returns at present rentals than many other investments. 2. To those who are in a position to await possession, buying now permits the tenant to help you pay for your home in the meantime."

Rental Problems . . .

(Continued from page 35)

scheduled for families paying 20% or more of their income in rent. Thus, although 38.1% of families were paying a disproportionate rent, 49.5% of all evictions were located in this group.

9. A cross classification of evictions by types of accommodation showed that 48.1% of all evictions were scheduled for families who were the sole occupants of houses and 16.4% for families who were the sole occupants of apartments or flats. A breakdown of the remaining 35.5% of evictions showed 20.9% for families in rooming houses, 11.8% for families sharing homes and 2.8% for families sharing apartments.

Concluding Comments

This study of 1,058 Canadian tenant families indicates the very strong pos-

sibility that a real housing emergency exists among middle and low-income Canadian tenant families. This conclusion may be safely drawn irrespective of the fact that the sample families were known to family welfare agencies in Canada. A good many of them enjoyed a relatively good income and were by all means entirely self-supporting in the period under study.

The typical family in this study appears to be one with a monthly income between \$125 and \$175 per month paying between \$25 and \$35 per month in rent, composed of two adults and two or three children, in sole occupancy of a single or semi-detached house, with about three in ten families scheduled for eviction with the removal of rental controls.

What the Council is Doing

The Canadian Medical Association will reprint Malcolm Taylor's article on "A Canadian Health Program—What Are the Issues?" in its *Journal*. The article first appeared in the last issue of *Canadian Welfare*. Editorials on it have been carried in a number of papers. The article on rehabilitation of the handicapped in the *Montreal Standard* of January was based largely on Council material and was part of our policy of keeping interest in a national rehabilitation program alive A new folder on the Council is off the press. It was written and produced by David Crawley and designed by John Crabtree, who does the superb supplements in the Department of National Health and Welfare's magazine, *Canada's Health and Welfare* We are having another printing of *Youth In Your Town*. The National Publicity Council for Health and Welfare Services in New York has asked for 1,000 copies to distribute to American organizations. This is the first Council publication to be so recognized by the NPC.

The Canadian Legion is preparing to throw its vast weight and energy behind a child welfare project. Each legion branch is being urged to take an interest in the welfare services of its community and to take a personal part in promoting improve-

ments. In a recent issue of the *Legionary*, Phyllis Burns outlined existing child welfare services and pointed the way future developments might run. Her article so impressed the Legion top officials with the Council's merit that they are now mailing out over 2,000 copies of our list of publications to their members.

Speaking at the annual meeting of the Community Chest of Greater Toronto, R. E. G. Davis said the principle that proper and adequate welfare services restore and maintain initiative and independence would be the foundation of a true welfare state. He cautioned against bureaucracy but said that decentralization and citizen advisory committees could go far towards solution of this problem. As most welfare expenditures are transfers of income, rather than grants from taxation, Mr. Davis feels that the country can afford social security programs . . . Elizabeth Govan, associate secretary of the Child Welfare Division, carried a heavy load of speaking and meetings in the Maritimes. She was featured at the first institute on child welfare to be held in New Brunswick . . . Carl Reinke, chairman of the Community Chests and Councils Division reports that 60 people from 17 cities were at the two-day Division meeting in Toronto last month . . . During the same week Charles E. Hendry led

discussion on the Child Welfare Division's report on public-private relationships . . . David Crawley did a short piece over CBC NEWS ROUNDUP on the Ottawa YOUTH IN YOUR TOWN presentation to the mayor . . . Bessie Touzel is back in the office, tanned by a Texas sun.

Promotion of its recommendations was not the job of the Canadian Youth Commission, so, in 1946 it called a national conference of youth serving groups, both government and private, to discuss who would take on where it left off. A provisional committee was set up, out of which grew the Canadian Association of Youth Serving Organizations (CAYSO). This later became the Canadian Committee on Youth Services and the Council Board of Governors has just received its application to affiliate with the Council. R. S. K. Seeley, Provost of Trinity College, Toronto, is chairman; E. R. McEwen acts as secretary . . . Kenneth R. Wilson, Ottawa editor of the *Financial Post*, has agreed to chair a Board committee on economic needs of the aged . . . William H. Dewar, executive director of the Toronto community chest, is spending most of April travelling through western Canada for the Council.

He will concentrate on chest organization . . . There is talk of a National Conference on Social Security to be called by the Council in the late spring or early autumn.

The YOUTH IN YOUR TOWN project of the Council's Committee on Youth Services got underway at a big meeting in Ottawa last month. Mayor Bourque really took it on the chin when six youngsters, chosen from the thousands of members of the Recreation Commission's Teen-Age Councils, presented reports on what it's like to be young in the Capital City today. The mayor was also given a copy of the new Council pamphlet *Youth in Your Town*. In the form of "Six Memos to the Mayor" this pamphlet asks a number of pointed questions on youth and jobs, education, family life, recreation, citizenship, and health. The theme of the YOUTH IN YOUR TOWN project is a mid-century stock-taking on youth welfare. Hearings similar to the one in Ottawa are being planned for over 50 communities. To give our top level city authorities an idea of what's in store for them, their official organization, the Canadian Federation of Mayors and Municipalities, is mailing copies of *Youth in Your Town* and details of the project to all its members.

CORRECTION

PROFESSOR T. F. McIlwraith, internationally known Canadian anthropologist, is Head of the Department of Anthropology at the University of Toronto. On page 17 of CANADIAN WELFARE, for January 15, 1950, it was stated that Dr. G. Gordon Brown held this position.

ABOUT



PEOPLE

Personnel in the recently created Department of Citizenship and Immigration under the direction of the Minister and Deputy Minister, are the following: **Frank Foulds** and **Dr. Louis Charbonneau**, as Director and Assistant Director respectively of the Canadian Citizenship Branch; **J. E. Duggan** and **Paul Deziel** as Registrar and Assistant Registrar of the Canadian Citizenship Registration Branch; **C. E. S. Smith**, the former Commissioner is Acting Director, since **Mr. Jolliffe's** retirement, of the Immigration Branch; **D. M. MacKay** is Director of the Indian Affairs Branch. **A. L. Jolliffe**, former Director of the Immigration Branch has been appointed Special Adviser on Immigration to **Laval Fortier**, the Deputy Minister of the new Department.

The **Hon. A. H. McKinnon, K.C.**, has been appointed Acting Minister of Public Welfare for Nova Scotia. Mr. McKinnon succeeds the **Hon. L. D. Currie** who was elevated to the Supreme Court of Nova Scotia last November.

Indian Affairs Branch, Department of Immigration and Citizenship announce the appointment of the following Social Workers: **Helen Martins**, **Jane Bartlett** and **Mrs. Asta Oddson**. Miss Martins will serve southern Ontario agencies, Miss Bartlett, northern Ontario agencies, and Mrs. Oddson, those in Manitoba. The duties of these workers will include care of the aged, guidance of children graduating from Indian Schools, the organization of women's clubs and instruction in sewing, canning and sanitation, and assistance to young Indians stranded in cities or towns.

Mrs. Sybil Zanger, nee Levinson, has been appointed to take charge of the medical social work program of the Baron de Hirsch Institute in Montreal, replacing **Dr. Charlotte Lissauer** who has gone to New York to live. Mrs. Zanger's experience includes work at the Protestant Foster Home Centre of Montreal, The Montreal Child Welfare Association, and most recently, as Chief Zone Nurse in Austria for the Jewish Committee.

Harold P. Comeau, formerly Deputy Judge and Probation Officer of the Juvenile Court of Saint John, N.B., has succeeded the **Rev. L. M. Pepperdene** as Judge.

Margot Greene, well-known in Vancouver and Toronto social work circles, was married recently in New York to **Jeffe Sandler** an author and radio writer. Mrs. Sandler recently took her Master's Degree at the School of Social Service, University of Pennsylvania.

Dorothy Superstein of the Social Service Department, Children's Memorial Hospital, was married recently to **Harold Horne**.

Mrs. Josephine D. Chaisson, who recently returned from the School of Social Service Administration, University of Chicago, has been appointed Director of the Social Service Department of the Montreal Neurological Institute. Mrs. Chaisson succeeds **Elabel Davison**, who has recently taken charge of the Social Service Department of the Navy Hospital, Jacksonville, Florida.

Anita Greene leaves Montreal to become Director of Social Service of

the State Hospital at Raleigh, North Carolina.

Spencer Crookes has been appointed Executive Director of the Child Welfare League of America, succeeding **Howard W. Hopkirk**.

Avis Pumphrey has left her position as Field Consultant to the Department of Veterans' Affairs to become Director of the Social Service Department of the Montreal General Hospital.

BOOK



REVIEWS

THE AMERICAN SYSTEM OF SOCIAL SECURITY, by Eveline Burns—Houghton Mifflin Company, Boston, 1949. 461 pp. \$4.95 in Canada.

The past eighteen months has seen a series of major studies of the whole framework and operation of economic security plans in the United States, and Eveline Burns is probably the best informed and most thoughtful student of the subject in the country: any study of hers must command respect and this one is no exception. She points out that "at the beginning of 1948 at least 10 million people were deriving all, or a substantial part, of their income from one or another of America's Social Security programs", and provides detailed statistical and financial material for the comprehensive analysis of economic security. In the Section on "The Decisions that Lie Ahead" Burns poses challenging questions which deserve consideration in their applicability to Canada's problems.

Although social insurance is considered by her to be a more acceptable and efficient method of achieving social security, the U.S.A. is still to a large extent relying

upon public assistance with a complexity and a variability across the nation which defies logical explanation. The concept of "need" is itself far from precise and reflects both social attitudes and the financial resources of the relevant political jurisdictions.

She identifies "three major financial problems . . . the distribution of costs among the people; the allocation of financial responsibility between levels of government; and the adoption of an appropriate period of accounting". In this third problem the question of social insurance 'trust funds' is discussed.

If there is any feature of Eveline Burns' book which is disappointing, it is that she hints at answers to many of these problems when we so badly need someone of her clarity and calibre of mind to pursue the answers further than she has done here. **JOHN S. MORGAN**
*Associate Professor of Social Work,
School of Social Work,
University of Toronto.*

FIND YOUR CAREER IN SOCIAL WORK—Family Service Association of America, 192 Lexington Avenue, New York,

1950, 15 cents single copies; 25 copies or more 12 cents each; 100 copies 10 cents each.

The Personnel Service of the Family Service Association of America have done an excellent piece of work in this attractive little pamphlet. It should attract case workers into the family field which is its initial aim. More than this, however, it is a clear non-technical exposition of what family agencies do. As such it should serve a useful interpretative and promotional role.

K. J.

THE USE OF RESEARCH TECHNIQUES IN DETERMINING NEED FOR HEALTH AND WELFARE SERVICES—Report of Workshop, Cleveland, Ohio, June 10-11, 1949, sponsored by Community Chests and Councils of America, New York, 35 pp.

This is a report of a workshop for research staff, which points out the need for research and the almost complete absence of methodology for precise measurement of total community needs. Various techniques are summarized and evaluated. The discussion should be of value to councils and agencies interested in studying how they are meeting the needs in the community.

TRAINING IN COMMUNITY RELATIONS, by Ronald Lippitt. Harper and Brothers, New York, 1949. 286 pp. \$3.50.

This book documents a project in the discovery and development of community leaders. From beginning to end the program was as

realistic as possible and dealt specifically with problems of inter-group tension, conflict, and hostility in certain communities in the State of Connecticut.

According to Charles E. Hendry of the University of Toronto School of Social Work, the book is important, as it reveals how new group skills in the realm of social conflict and social change are being created and studied.

CRIME AND JUSTICE, by Sheldon Glueck—Harvard University Press, Cambridge, Mass., 1945. 349 pp. Canadian price \$6.00.

This book, originally published in 1936, discusses frankly the faults of the American system of criminal justice. As is true of all books by this author, it presents an authoritative, challenging picture, designed in this case to stimulate reform.

As governmental welfare programs expand, there is need for an avenue of communication and co-operation between public and private welfare bodies. To provide such liaison is one of the important functions of The Canadian Welfare Council. You can augment your effectiveness as a Canadian citizen by joining the Canadian Welfare Council.

Membership Fees: Regular \$3.00; Participating \$5.00; Sustaining \$10.00 and up. All memberships include one year's subscription to CANADIAN WELFARE.

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Children's Aid Society, 258 Pine St.,
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For further details apply to:

Miss Eveline Mellor
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238 Roslyn Road, Winnipeg, Manitoba.

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and

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for Social Service League of Brantford, a family service agency.

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